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PRESSLY MEMORIAL INSTITUTE.

DAHABEEYA, "IBIS,"
December 5th, 1889.
BENI HASIN.

MY DEAR FRIENDS:

ABOUT the time you receive this you will receive also a photograph of the "Pressly Memorial Institute," (Girls' Boarding School at Assioot.) I have been directed to send to the Board a copy, and to express our sincere gratitude to the members of the Board, and also to the generous donors, whose liberality has made the building a possibility and a reality. It is the first picture of the building we have been able to obtain, and this is in no manner as perfect as we could wish. It is extremely difficult to get a desirable view, as the building is so surrounded by palms. The presented photograph does not show the proportions nor the plan of the building, which is very plain but most substantial, and in every way most suitable for the purpose for which it was erected.

The first floor is occupied by recitation rooms, and kitchen and dining room. The front entrance appears under the first balcony. From this, running back the full length of the building, is a hall, and on either side of this hall are rooms for classes. On right and left of front entrance are two rooms used as committee rooms and for receiving visitors and friends of the pupils. Immediately back of these is a cross-hall, in which, passing to the right, you enter the kitchen and dining room; and passing to the left, you are led into the assembly room, which is also sometimes used as a class room; beside, back along the long hall are four class rooms.

The second floor is occupied by the sleeping rooms and a study room—where the pupils, at night, assemble under a good lamp to prepare their lessons for the next day—and the rooms of Misses Kyle and Hogg. Here we have the same long hall-way, with two large rooms on either side filled with beds. Most of the pupils have beds to sleep upon, but a part of the charity pupils have only a mat spread on the floor. There is also the same cross-hall as we have below; only over what is the kitchen below is the wash room, and over the dining room is a sleeping room for girls, and over the assembly room are the rooms of Misses Kyle and Hogg. And the doors which appear opening to

the balcony are doors opening from the girls' study room. These rooms are all comfortably if not elaborately furnished, and are always neat and clean, and reflect credit to both teachers and pupils. On the upper floor is the family dwelling, now occupied by the family of J. K. Giffen and Miss McKown. The rooms of Miss McKown are on the east of the building, and are those appearing on the left of the picture.

There is a flower yard in front, which does not appear in the picture, but which is very pleasant to the eye, and adds to the appearance of the building. This has all been accomplished through the offerings of God's people. I trust no one who has contributed will feel that he has been mistaken, nor will look upon this picture with disappointment.

The school is doing a magnificent work. Anyone who may in anyway help sustain it, need not fear of disappointment in the results. During the session just drawing to a close there were seventy-three pupils in attendance, representing twenty-seven towns and villages, the southern extremity being Luxor, and the northern Alexandria. Many more could have been admitted had the authorities of the institution thought best to receive pupils free. If there were funds to do so the number could easily be increased to one hundred or more in a very short time. The work among the women and for the women is the chief work, in importance, of all mission work. And I believe there is as much of importance in training the wives and mothers as there is in the training of pastors and teachers. The influence may not be so marked in its immediate results upon others, but it is deeper and more lasting.

Very Truly Yours,
J. K. GIFFEN.

ASSIOUT, EGYPT, March 3, 1890.

DEAR EDITORS:—Will you please insert the following in your MAGAZINE as soon as convenient and oblige me:

One day last summer in Cairo during the vacation, Miss Kyle came in, hot and wearied, and said to me, "Oh dear, I do not know what to do for sewing materials for the school. I can find so very little, and what I do see in the shops is too expensive for our girls to buy. I wish we could get some nice things such as you had in the school when I came." I replied, "If you would like, I will write to the dear friends who gave me the nice things, and ask them to give you some, for I know they will do so willingly." She said, "Oh I would be so glad, and it would help me so much." The letter was written and was addressed to Mrs. W. J. Robinson, Mrs. W. H. McMillan and others, of Allegheny, and also to Mrs. W. J. Reid and others, of Pittsburgh, asking them to collect and send a box of sewing materials for the school. Miss Kyle had already told me of the difficulty she and Miss Hogg had in getting furnishings for the girls' study. This is a large, airy room in which the girls meet for worship, prepare their lessons and spend their leisure hours on the Sabbath. They had nothing yet for it but plain tables, forms and a book-case. Without telling Misses Kyle and Hogg, I added a little to my letter, and begged a clock, some pictures and anything else that would make the room pretty, and give to it a home look. I now most gratefully acknowledge the generous and prompt response my letter received.

A large box from Pittsburgh to which, Mrs. Reid says, ladies of nearly all the churches of that city contributed; a large box from the 1st Church, Allegheny, containing also packages from the 3d, 4th, 5th and 6th churches of that city; also a good sized box from the 2d church, Allegheny. These boxes contained every variety of plain and fancy material for the sewing room, and every article is good and useful. They also brought a wealth of engraved and colored pictures, prettily framed, and all ready to

be set on the walls, Scripture cards, picture books, etc. Could the donors, and those who had the labor of packing and forwarding the boxes, have heard, as I did, the exclamations of gladness, surprise and gratitude from Misses Kyle and Hogg, as they unpacked the boxes, they would have felt repaid for their kindness. The ladies of the 6th church, Pittsburgh, sent twenty-four dollars instead of sewing goods. Campbell Herron, esq., of Allegheny, gave twenty dollars to buy a clock. With these two sums a beautiful clock, a lamp strong enough to light the whole room, divans and more forms were bought for the study. Misses Kyle and Hogg can now look forward to the vacation with restful thoughts, for they do not have school shopping to do. The teachers and pupils have a very pretty room, and all this has been a pleasure and a joy to me.

M. J. McKown.

WHAT IS IN THY HAND?

Published by request.

WE have met to-day in the capacity of the Women's Presbyterial Association, to discuss questions relating to religious work. There is much to be done and our object is to do as much as we can in the best way that we can.

Some have long been connected with this kind of work, and would be sadly missed should anything prevent their being present at these meetings. Others are anxious to do something—anything that they can for the uplifting of their fellow-beings, but a doubt as to their ability prompts the question, "What can *I* do?" and they answer immediately, "Nothing."

The trouble lies in our thinking that we are doing nothing if our acts cannot be seen of men. And here we make a great mistake. How many saw how much the widow cast into the treasury? To all present, however, I address this paper, and bring to you the question, "What is in thy hand?"

This implies that something is very near us to be done; and it is possible that we do not see it.

Religion, like many other things, to be of use must be practical. We want a living, active religion. Societies and organizations for carrying on church work are good; coming together in our houses of worship is right; but our religion is nothing if it ends there.

There are some things that cannot be done by committees. Christ went into the temple and addressed the people, but isn't it the Christ "going about continually doing good," and the Christ the promised Burden Bearer that comes to us with the greatest comfort? And when does He speak more beautifully than when he has just His few every-day friends around Him? How can we then, more closely imitate our great Pattern in doing good and in bearing burdens? In this connection I would like to ask, Do we, as women, do all that we can *for* women, and especially for the working women and girls right around us?

Some one has said, "Woman is woman's greatest enemy." Is it true? Are we not interested in her welfare? Are we not glad to know of the advances she is making, and to hear of the doors of many departments of learning which were so long closed against her, now standing wide open? Then can we not reach down and help some one of the many around us a step higher? How can we do this?

Those wonderful clubs of "ten," and the societies and circles that, under various names, have grown out of Dr. Hale's "*Ten Times One is Ten*," adopting the

Harry Wadsworth mottoes, have demonstrated that much good can be done at little cost, and even without a president, vice-president, secretary and treasurer.

In our missionary meetings we become interested in the far-away fields of India and Egypt; we are horrified when we hear how men bow down to gods which they themselves have made, and we do deplore the condition of woman in those dark countries, and trust that God will bless all efforts made to advance her education and elevate her position.

We admire the noble character of Ramabai, and read with interest her letters containing accounts of her work. What energy and perseverance she has exercised in order that she might reach down and lift somebody up—some of her own people—her own sisters. She saw the oppression and determined to do all in her power to remove it. She found her work in her own country—*in her hand*.

Delegates representing the different trades of this country have recently returned from a voyage across the sea, where they have been noticing results of methods of work in foreign countries. Now suppose that the recent converts in India would send a delegation to this country to study the effects which that gospel that has been preached to them by our representatives, and which they have received with true childlike faith, has upon us. And they would want to see how woman looks and acts in that place in which they have been told God intended her to be. What would they see? Would they find woman as solicitous for the elevation of her sisters at home as she is for that of those abroad?

There are so many from foreign lands and even from heathen countries in our own land at present, that we can find much to do. Difficult as it is to settle the race problem in the South, Bishop Newman, of the Methodist Church, in conversation with the governor of one of our Southern States, expressed himself in about this way: "I would rather a thousand times have the Southerner and have the race problem to grapple with, than to be in the North and be confronted by the vast hordes of ignorant uneducated foreigners who are swarming over here to take possession."

We naturally assign to the husbands, fathers and brothers of the country the duty of dealing with such questions, but do not Pat and Bridget, Fritz and Sophy often come under the immediate influence and control of women? It does seem as though when this class of persons become Americanized, they grow so independent that it is difficult to control them, but if they were Christianized it might be different. *There* is individual home mission work for many.

Talmage is right in thinking that the coming World's Fair will be the grandest opportunity ever offered this Republic for evangelizing foreign nations. We boast that we are a Christian nation; that there is no Sabbath like the American Sabbath. As a *nation* we are Christian, and are—that is, we think we are a Sabbath-keeping people. How is it when we come down to families and individuals? Are we then? Do those foreigners who find their way into our homes have all the opportunities for heart culture that they should have?

Suppose, for example, we go to some far-away mission field for a time, and are successful in converting two souls. We teach them among other things the duty of strictly observing the Sabbath; of attending divine services, etc. on that day. Then suppose we bring those two persons to this country and employ them as servants in the family. Would their religious duties be as binding as before, or would it be necessary to conform to the "customs of the country," as they say in India, and deprive them of at least one-half their Sabbath? The "Sunday dinner" doesn't make quite so much noise

as the "Sunday train," but is it not true that while our Sabbath services are in progress, a great army of persons is at home busy in the preparation of what in some families is the great meal of the week? And this army is largely commanded by women.

I would not ask that less work be done abroad, nor that less be done in societies, but do we not find, as we look around us, that both of our hands are full—and of little but not very unimportant things?

Then in many cases a kind act, a word of encouragement, or a sympathizing look and an attentive ear is all that a poor girl needs to send her off with a light heart to help somebody else carry a burden, and forget all about her own. But she meets with one who will not listen, and away she goes feeling discouraged, and with no desire to be helpful to others. Hard as it seems at times to get money from some people, there are others who hand over dollars a great deal more readily than they do helpful words. Our struggling, earnest workers do not need more money so much, I think, as they need encouragement in their work, and guidance in using the means they have.

Please emphasize that word encouragement—not flattery, that is too weak, but genuine *encouragement*. Many earnest people are starving from the want of it. I remember hearing one of our ministers say in a sermon that if you want the devil to get hold of a man, discourage him. The same is true of our girls and women.

These people, many of them, are thinking people; their circumstances have compelled thought; they are apt to reason and are inclined to be independent. They do not care to be talked to and treated as though they were an inferior order of being. Many are intelligent and have minds capable of appreciating better things than have fallen to their lot.

Jennie Collins was one of these. At the age of fourteen she was a mill operative in a New England village. She afterwards obtained employment as a nurse in a Boston family because, as she said, she wanted to see how cultivated people lived. Later in life—in 1875, when the Women's Congress was to meet in Syracuse, N. Y., she went to Mrs. Livermore, with a great longing in her heart, as she expressed it, and said, "I have no recreation, and am up to my eyes all the time in other people's troubles. The one thing I enjoy most is the society of cultivated and refined people, and I have little of it. Do you think it could be managed so that I could attend this Women's Congress?"

It was managed. She went, and this is what she said about it: "I don't know what heaven will be like, but I never can be happier than during those meetings, not even in heaven. The people who entertained me, the talk at the Congress, the ladies whom I met, all seemed heavenly." How much better it was for Mrs. Livermore to see that it was "managed" for her to go than to say, "Indeed, I am so busy I hardly see how it can be done; every place will be crowded, and you will find it very difficult to obtain lodging; besides, I don't think the Congress will interest you very much."

Miss Collins had been a hard worker all her life. During the war she organized her fellow-workers into bands to work for the soldiers. After the war was over she raised money for the relief of the sick and wounded by original methods. At another time she held a series of open-air meetings in Boston Common to see what could be done for the improvement and amusement of women whose circumstances were similar to her own.

The outcome of these meetings was the opening of Boffin's Bower. She said when the name was criticized, "If I had called my place Headquarters for Working Women, or any other similar name,

it would have attracted no attention whatever. But when I put up the sign 'Boffin's Bower,' everybody ran up to see what the place was."

From this place she reached out to the distressed and tempted; helped seekers to find employment, arranged a reading room and brought good influences to bear generally; for she saw that for the sick, hospitals were established, and for all kinds of evil doers places were provided, but a woman with a desire to earn an honest living, and who was without a home—or worse, who had an unpleasant one—there was no provision.

Is not this to a great degree true now in our cities? Places are provided for boys and young men to keep them from going downward, but not for girls. And now that it is almost as common a thing for girls to find employment outside of home as it is for boys, is it not just as important that they should have pleasant places provided where they may spend their evenings profitably?

But some one will say, "Home is the place for a girl in the evening." Yes, but suppose she hasn't one, or if she has, that it is exceedingly unpleasant to her. Nothing there to elevate—to build up character. It may be that from those with whom she is thrown during the day, she may have acquired a desire for intellectual and moral growth, but she finds no sympathy for such tastes at home. They are ridiculed. Should she have no help? The seed and soil may be all right, but sunshine and a suitable atmosphere are essential to a good, round growth of character.

Now I am aware that this is a rambling sort of paper. Perhaps I have helped no one to answer our question. But in closing just let me say this: If you know but just *one* earnest, hardworking girl who is endeavoring to accomplish something by honest labor, one who wants to grow, encourage her. If she attempts something you never thought of, don't hinder for that reason—"Who never walks save where he sees men's tracks, makes no discoveries."

Don't let us try to keep any one feeding the few sheep, if he is willing to try to throw stones at giants, and can give some proof of his ability.

The question is easily answered after all. Isn't it? How? What is in thy hand? Why, the power to *encourage*, to LIFT UP.

CARRIE MARTIN,
Allegheny, Pa.

AN OBITUARY.

WRITTEN BY THE DECEASED.

UR ladies said, "Yes, invite them." So I went to the Annual Meeting with the written invitation as cordially worded as I knew how, in my satchel, but there was considerable fear and trembling in my heart and I resolved to investigate a little before I handed in that invitation. I had heard that the annual meeting cost seven hundred dollars in one place and I knew our ladies couldn't afford any such expense.

I was so fortunate as to be in the same railroad coach with many of the officers of the Board. Very often small fish are mixed up with the big. Just here there appeared a mystery. I mentioned to a friend that I carried an invitation for the next meeting, but I told her not to tell; still, it wasn't ten minutes before every woman in that coach seemed to know it, and I believe they all thought it good policy to make friends at court as early as possible, for they all became very gracious to me at once. I was introduced to the president and some others, and they all seemed to want us to

have it. And sure enough, when the president next day called off the names of the committee on place of next meeting, I was among them. I looked round at the crowd of delegates, and I began to get frightened. I thought to myself, if there's any other invitation, I won't push mine much, I'll be real modest about it. There *were* two other invitations, but the other women on the committee didn't seem to pay much attention to them. They said right away they'd accept ours. I tried to appear real cordial and said how pleased we'd be to have them come, but all the time I was groaning inside, because I knew I should be put on as general chairman of arrangements, and that meant a pile of work and some temper, though, to be sure, I had plenty of the last named article to spare. When I went to lunch that day I looked round anxiously to see whether the majority of the delegates ate more than one egg apiece and used much cream in their coffee. It seemed to me they did eat tremendously. I had a very downhearted trip home. The mournful anticipatory notes of a solitary chicken sounded in the distance as we pulled into the outskirts of the city. Although a pretty stout woman, I felt convinced that a year from that night I should fill but a small corner physically or intellectually.

I reported to the ladies the acceptance of their invitation; some were very forward about it, some were very backward. To most of them the trouble seemed a long ways off in the future; they said, "Let us eat, drink, and be merry, for the Board does not come for a year." About December I began to throw out occasional hints that April was coming and the Board with it. We have a missionary meeting every two weeks; pretty soon, when the president said, "Is there any more business before the meeting?" they all looked at me, and expected me to play on the harp with but a single string. I don't suppose that it's so in many churches, but in ours not all the ladies of the church and congregation come to the missionary meetings. We've always felt sorry about it and invited them often; but they seemed to feel that when they paid the collectors $1.20 a year, the responsibility of managing and praying ought to be assumed by a few of us who drew the salaries attached to the offices. I suppose you'll think we have a funny church; but as ignorance is the cause of this, we hope it may be better now that the Board has come and gone. But, as I was saying, as our ladies did not all come, one of our number suggested "Missionary Teas" on off Fridays. We got our pastor, when he gave out the notice, to say "Missionary" very low, and "Tea" very loud, so we entrapped quite a number of unwary women into coming. We spread the report that the "Teas" were lots of fun, as indeed they were; for we each took our own supper, plate and cup, spoon and fork and napkin, and the hostess put them on the table "hit or miss;" in this way we generally did not get next to our "dearest particular." Being all women, everybody talked; and then the mine was sprung on the unsuspecting victims, and a few of us boldly talked "Board Meeting." And, really, I am ashamed to confess it, but we did have to tell some of them where Room 48 is, and what goes on there. But we interlarded the information with scalloped oysters and lemon jelly, so as to make it eminently palatable. It became contagious. Questions followed from many sources; we rose to the occasion and printed a leaflet, telling all about our Board, which we scattered throughout our churches with a liberal hand.

But soon the stroke I had been expecting fell, and I was appointed general chairman of arrangements. I was sorry, and I was glad. I was glad because I should have ever so much work to do, and because most of the fault-finding, if there was any, would fall on me. I was sorry,

because I was pretty sure I should hurt somebody's feelings, since a leader must often be quick and imperative, without time to sugar-coat requests. I was glad because I knew I should have to pray a great deal in order to be wise and skillful and courteous, and because the privilege of service is so great. I was sorry, because I knew that nature would triumph over grace many a time and I should have to get a new spring suit of sackcloth and ashes. But then I thought I'd rather wear that suit than have any one else. And just here I cannot help saying, that, if there's any grander grace than the grace of being gracefully ruled, I'd like to see it. Those blessed women, if I told them to do anything, never said, "*I* think *so*," and "I guess you had better get somebody else to do that." Talk about grace being needed for a ruling elder! A ruled woman needs twice as much, especially when she knows that she knows just as much and a little more than the one clothed with brief authority. Well, our women had a large measure of that grace, and all the time I kept saying in my heart, "Oh, you splendid women! you do just as I tell you *this* time, and your day shall come soon when I will try to imitate your spirit of graciousness."

Then came the funny times. Our canvassers who went to individual members of the congregation, had printed slips, on which hosts were asked to express their possible preferences as to guests. From these it appeared that guests would have to be classified as Plain, Fluted, Fluted and Ruffled, Single, and Double. Now this classification of three hundred strange women, of whom nothing was known but their names, involved perplexities, and the future general chairmen would better require from applicants for entertainment descriptive booklets (not necessarily bound, ribbon-tied would answer all purposes) containing photographs; illuminated geneological tree; style of glasses worn, whether steel or gold-bowed; and sample of dress said applicant is expecting to wear to the meeting. Probably the Board could contract for these souvenirs at reduced rates, by the quantity, so that delegates could be furnished at merely nominal rates. I am sure they would be a great assistance. Pending the introduction of this convenience, I established a basis of classification, something like this; it proved complicated and unsatisfactory in its general workings:

Plain—all with surnames from A to L, with exceptions.

Fluted—all with surnames from M to S, some excepted.

Ruffled—all with surnames from T to Etc., with some exceptions.

The officers of the Board wrote that they preferred to come as "Fluted"; this was my first miscalculation; I had reckoned them all under "Plain."

About this time also I had another serious disappointment. The notices of the meeting in the papers had said that all applications for entertainment must be sent in by April 1. On March 15, at 3 o'clock P. M., I cleared out a drawer in my desk for the reception of such missives, but it continued to have a very empty look for days and days. At last my other half brought me a letter, saying, "I guess *this* is from a delegate." I got out my scissors, I opened my drawer, I spread out on my right my beautifully ruled register of delegates to enter her name, and on my left the list of hostesses to assign her place at once. Yes; she was a delegate, but she would stop with her sister, Mrs. So-and-so. I looked at my drawer, my register, my list of hostesses, and up at Bethaniah with an expectant look on her face, and I said: "My dear, she is not at present for sale."

"Affliction sore
Long time we bore."

It was evident that circumstances were much too strong for the date set by the

Board; the largest mail came in, two days before the guests themselves arrived. But by that time the drawer was full of many-shaped and parti-colored epistles, and if there had seemed a need of classifying guests there now arose an equal need of classifying hostesses, in order to meet the many courteous requests of delegates, requests it would have been easy and delightful to comply with, if they had arrived in chronological order. A line from some poem,

"Two souls fitly mated,"

had been running through my head, but I gave up the idea of putting it into practical operation. I perceived that the poet had been dreaming of *two* souls, not six hundred, else he would have mated them in more wholesale quantities. I had aspired to laying the foundations of lasting friendships; I said, at last, if only all is peaceable, I shall be satisfied. My patience was again severely taxed, when I was expected to know the exact time when each delegate left her own home, and just when she would arrive in our city. To be sure, our cards of assignment had said, "Please notify your hostess, if possible, on what train you will arrive," but it seemed to be possible in very few cases, and the majority of the guests were unheralded by any preceding announcement. So, naturally, but annoyingly, each hostess wanted me to supply her with the missing information, until I was finally driven to say, "If she doesn't notify you, you need not meet her and she may take care of herself." But I estimate that $2.50, distributed at the rate of one cent to a delegate, would have saved me 250 questions and 237½ crisp answers.

At last the eventful Tuesday came. As I opened my eyes in the morning, I thought, "Before I feel this good bed again the most of those women will be housed; but, oh, what lies between!" I had instructed the Reception Committee to be promptly on hand for all trains, beginning at 11.30 A. M. They were all there. When the first train pulled in, twenty women with fluttering blue badges stood waiting, hungry-eyed, to seize satchels and escort guests to the waiting carriages. Only two women got off the train. Neither looked missionaryish, but we couldn't be balked of our prey in that way, so I stepped up to the most eligible looking one and said with utmost suavity, "Are you a delegate, Madam?" "Oh, my, no; I don't believe in woman suffrage. Just think, Pa, they took me for a delegate!" And she and "Pa" went off laughing, as though it were the best joke in the world, while every woman along the line of that Reception Committee meekly hid her head and her badge, till they were well out of sight. "Better luck next time," was our consolation, and from that time until nine c'clock in the evening we had no lack of delegates. Then came more funny times: delegates that would go four in a room; delegates that would go but one in a room; delegates that must find an uncle or an aunt or a cousin who had lived here once but moved away ten years ago; delegates that didn't like to venture on street-cars; delegates who seemed to fear cases of abduction; and every delegate must be near the church. I never found so many people before anxious to be right under the droppings of the sanctuary. I said to Bethaniah, as I was dropping off to sleep that night about one A. M., "Bethaniah, you and I are going to the next Annual Meeting, and we are going to ask as a special favor to be entertained one straight mile from the church, street-cars or no street-cars." And I dreamed of the strangest church with a one-story lean-to on every side of the building, divided into small compartments, and asking their use, I was told, "This church was built to accommodate the Annual Meetings of the Board."

I wish the Treasurer of the Board had a penny for every question I answered

during the next two days; it wouldn't be any mean contribution. But I didn't mind those so much; my greatest trouble was in keeping people quiet in the vestibules and anti-rooms. I had my orders from the president not to allow any one to talk in those places. I think it was the largest and most unsuccessful contract I ever undertook. I was a bankrupt in resources at the end of the first hour, and again I remarked to Bethaniah, "Before we go to the Annual Meeting we are a-going to learn the deaf-and-dumb alphabet throughout; and nobody is going to 'sh ! sh !' *us*, Bethaniah."

The noon hour was a mystery. How could women eat and yet talk so fast? The ability of the organs of speech and mastication to work simultaneously, in perfect harmony was fully demonstrated. Two eyes, two ears, and only one tongue; some mistake somewhere; so unequal a distribution of labor!

Going, going, gone! Saddest part; the only sad part; the only bit of sorrow about the whole. We that were left looked in one another's faces, and said with a sincerity evident to all, "I'm so sorry they are gone. Its lonesome. Let's have it all over again." And in the last hours of her existence the General Chairman found that, after all, she *had* helped to form many pleasant friendships between host and guest, friendships to be perpetuated and perfected in that wonderful Hereafter where there shall be "meetings," but no partings; where the common bond of co-worker with Christ for the salvation of the world, shall be exchanged for that tie, even stronger and more beautiful, of a perfected Christ-likeness and a common participation in the great psalm, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

And so the General Chairman died, and slept with her predecessors.

Fort Wayne, DELPHINE B. WELLS.

P. S.—The Chairman is galvanized into a temporary existence in order to tell what she forgot, woman-like, that we had a dreadful time over our money when he came to a final settlement, and we want to warn all future hosts of the Board against a similar trouble. You see, we just took money for our expenses as people offered it to us, without making any exertion to get large sums, and in this way we had a hundred and thirty dollars. People said it wouldn't be anywhere near enough, and shook their heads as to how we were going to be able to make up the deficit. But our expenses were only eighty-seven dollars; so here was a deficit on the wrong side, and we didn't know what to do with the money left on our hands; besides, all the prophecies were being spoiled. Somebody suggested finishing the tower on our new church; or buying a live missionary of our own to keep on hand; or send the President of the Board an album quilt, ornamented in zenana work; everybody wanted somebody else to have the money, and one woman was crying because, now, she couldn't give the five dollars for the entertainment fund that she had meant to. The discussion grew pretty warm, till the General Chairman made her dying speech, with the instinct of "ruling" strong even in death, and her suggestion was adopted. So now in our church parlor we have a set of missionary maps, a new bookcase to be filled with missionary literature and curios, and six monthly and weekly periodicals. For how shall missionaries be sent, unless they be paid; how shall they be paid, unless money be given; how shall money be given, unless the women be interested; how shall they be interested, unless they read; and how shall they read, unless magazines and papers be put into their hands? So the trouble ended; and this time the General Chairman really died, and stayed dead. D. B. W.

—*Woman's Work for Women.*

A MOHAMMEDAN MANIFESTO AGAINST CHRISTIAN MISSIONS.

THE *Punjab Mission News* prints the following, and observes that while some think "Mohammedanism is untouched by the efforts of Christian missionaries, Indian Mohammedans at all events are of a different opinion. A manifesto, of which we give a translation, put forth by a number of leading maulvis, has been extensively circulated. It tells its own tale."

"A WARNING TO BE OBSERVED!

"What, O Mohammedans! Do you remember that blessed time when your forefathers spread the teaching of the unity of God in the whole world? Their labours are still your boast! To-day these great ones sleep in graves of excellent reputation [Anglice, Sleep the sleep of the just]; but you who pray for the repose of their souls, careless of the greatness of your true faith, HAVE REACHED SUCH DEPTHS OF DEGRADATION THAT CHRISTIANS MORNING AND EVENING ARE WIPING ISLAM OUT (*is quadr zillat ko paunche ho, di Isai padri shab o'roz Islam ko mitate hain*); and you sleep! If there is a remnant of the excellence of your great ones left you nowadays, then it is this only, that Mohammedan women are unmatched in the world for goodness, modesty, obedience to their husbands, and adherence to the faith; but herein is their misfortune, that they too are becoming snakes in your sleeves, and you do nothing! Behold, the spies and beguilers! Englishwomen of Christian Missions, under pretence of educating and teaching handiwork, go about teaching all your women-folk in every house, saying, 'Why do you waste your lives? Come! Become Christians! Be free!' And numberless households have already been destroyed [i. e. have become Christians] and are being destroyed (*hote jate hain*). Especially are the tender, innocent, under-age girls of Hindus and Mohammedans taken in *dolis* to their schools, and there they are taught the Testament, and hymns, which tell of Jesus being the Son of God, and so the seeds of blasphemy (*kufr*) are sown in their hearts. Whatever the seed sown is, that also will the fruit and harvest be. When from childhood these things are instilled into them, then when they grow older, NAY, IN TWO OR THREE GENERATIONS, ALL WOMEN BEING DRAWN TO THE CHRISTIAN FAITH, AND, CARELESS OF THEIR OWN, WILL GO INTO THE CHURCHES AND BECOME CHRISTIANS. This has already begun. Examples are not wanting. These Mission Englishwomen, and their Hindu and Mohammedan servants who teach, take their women and girl pupils on Sundays to church, and, under the pretence of keeping them behind a red curtain, seat them in the midst of men, and they join in Christian worship, and sing with them; and this is now common; and these things are to be found everywhere in cities. Women and girls become Christians in churches, and so blacken the face of their families [i. e. are a cause of shame and disgrace]. If their relatives seek legal redress, missionaries spend hundreds of rupees, and win the case in law courts.

"O Mohammedans! have you not so much shame left even as to make you save your wives and daughters from this dishonour and blasphemy, and to cause you to make proper arrangements yourselves for their education?

"Some people labour under the delusion that these Mission Englishwomen are appointed by Government. The Government interferes with no one's faith; this is the work of missionaries only, who collect subscriptions to enable them to propagate their faith. If you forbid them to come into your houses, and decline to send your girls to their schools, they cannot force you. For this reason an authoritative declaration has been obtained from the learned men of Islam, and is published. Let all men act on it. Those who will not do so, a list will be published of their names, and they shall be properly dealt with."

The following was the question submitted to the doctors of Islam:—

"What say the learned in the faith, the understanders of the law, about this? that the Englishwomen of Christian Missions come into houses under cover of giving worldly instruction, and go about teaching their own faith, employing Mohammedan women as their servants and teachers. They do also, by means of them, spread their religion. Is it lawful or not for Mohammedans to let their women and children be educated or taught needlework, &c., by these Englishwomen and the Mohammedan women in their employ? or is it lawful even to let them come amongst their women-folk? If a Mohammedan lets such women come into his household, does he transgress the law or not?"

To this the following answer has been given by the maulvis, in the shape of a *fatwah*, i. e. a promulgation by religious leaders, having the force of law and binding on all Mohammedans:—

"It is not at all right, even (*hargiz jaiz nahin*) to allow such women to come into houses, and to let the pardah-women come before them, much less to let them give that religious teaching by which we see SUCH GREAT DAMAGE DONE TO THE FAITH. For these women come in reality in order that they may beguile Mohammedan women, and make them Christian, and that then they may by means of them ensnare the men also. Therefore whoever allows these women to come into his house, he does in truth destroy the root of his true faith, Islam. Whatever Mohammedan therefore does, by reason of ignorance of the evil results of his act, allow such women to come into his house, commits a great sin, and if, after being duly warned, he does not stop them, he is in great danger of losing his faith. The lawyers declare, 'The unbelieving woman of another faith is as a strange man;' [that is, that just as it is not lawful for a woman to appear before a strange man, so it is not lawful to show herself to such a woman.]

"It is also written in the *Shara Mukhtar*, 'It is not lawful for a Mohammedan woman to appear unveiled before a Christian woman, a Jewess, or an infidel woman [*mushrik*, i. e. all others than Jews, Christians, or Mohammedans]; yea, verily, if she have a slave-girl of these religions, then it is lawful for her.' [That is to say, if a slave-girl of a Mohammedan woman is a Christian, Jew, or infidel, then it is lawful for the woman to appear before her slave.]

"The lawyers of Islam also write that a decent woman must not appear before an evil woman. Therefore, when it is forbidden to decent women to appear before a bad woman, even though she be a Mohammedan, then woe to those women who

appear before women who are without religion and beguilers.

"Let Mohammedans be extremely wary of such women, and on no account to let them come into their houses; nay, further, whatsoever street such women are in the habit of going to, it is incumbent on the chief man of it to use every effort to stop their going into the houses of Mohammedans. If he has the power, and does not use it, he too is a sinner."

Here follow the signatures of the maulvis who have given the *fatwah*, viz. Maulvi Ahmed Hussain, Maulvi Ilahi Bakhsh, Maulvi Muhammed Abdul Ghaffar of Lucknow, Maulvi Ashraf Ali.—*C. M. Intelligencer.*

Missionary Correspondence.

MEMORIAL HOSPITAL,
SIALKOT, Feb. 22, 1890.

THE Memorial Hospital for the women and children of India has at last been completed, and we are now rejoicing in the comfort it affords us. It is situated on the north side of the city, near the Fort, and within five minutes walk of the railway station. The hospital consists of two main buildings, a little distance apart. One fronts on the public road, which passes the fort, and contains accommodations for the dispensary and the doctor's residence. The portion devoted to the dispensary consists of a reception-room where the women first enter and receive Bible instruction, a consulting room, a dispensary room, an operating room, and one for the treatment of special eye diseases. This room is also used for a class-room where the medical students receive their instruction. The doctor's portion is more limited and somewhat inconvenient. On the first floor is a small parlor 14x14, a small dining-room 11x10, with the cook-room attached. The sleeping rooms are on the second floor and can only be reached by an outside and uncovered stairs, which gives me the pleasure of carrying an umbrella on sunny days and wrapping in a waterproof on rainy days when I wish to pass from my parlor to my bed-room. When once reached they are quite comfortable and, notwithstanding the inconvenience, they are a great improvement on living a mile away from the hospital, as now I can keep an oversight over every department. The hospital proper is a few feet from the dispensary and contains accommodation for twenty-five or, at most, thirty patients. The rooms are small, admitting from three to four beds in a room. This is necessary, as in the East it is impossible to induce more than this number to remain in one room, and they must be of the same caste. The building also contains three bath-rooms, one for the Hindus, one for the Mohammedans, one for the Christians; a room for hospital clothing and one for food. These rooms are built around an open court, according to native custom. The matrons' and students' rooms, which are also in this building, face a small yard which lies between the two buildings. This court or yard is surrounded by a high wall and affords us room for a few flower beds and some pots of flowers. On December 30th the hospital was publicly opened. Major Montgomery, deputy Commissioner of Sialkot district, presided. After giving the report of the hospital for the first two years, by Rev. Lytle, the dedicatory prayer by Dr. Stewart, Major Montgomery gave a short address, both in English and Urdu, at the close of which he declared the hospital open. After this the visitors passed through the building; at the close, tea was served in the parlor to Europeans, and refreshments outside to the natives.

About a month after my arrival in India the Mission Association decided to build a hospital at Sialkot, and appointed a committee of three to arrange for

this building. I was appointed chairman of this committee and, as such, asked the children of our church to aid us in this work, at the same time asking the Foreign Board to indorse our effort. The children failed to respond, the Foreign Board discouraged it. At this time the thought pressed home upon me: If this work is of the Lord, man cannot overthrow it; if of man, it is better it should come to nought. Impressed with this feeling I earnestly besought the Lord that if it was his will, the means might be granted in a way that I might know it was of God and not of man. It was not long until a letter reached me from America. The hand writing was that of a stranger. On reading the letter these words appeared: "For some time you and your work has been very near our hearts." * * * * * *

A friend sent us $500, if we would raise money for your hospital. Later another sent us $200. We felt it a call from God, and at the last meeting of our Board voted to take your hospital for this years' work, but you have never asked us for help and may not wish us to. I have been instructed to write to you and gain your consent. * * * *

Your sincere friend,

ANNIE R. HERRON.

A short time before this, the Deputy Commissioner of Sialkot had returned to England and a stranger was to take his place. The late officers had taken no special interest in the medical work, or in any branch of the mission work, nor had I any reason to hope for any help from his successor. The new Deputy Commissioner had arrived and, about the time of receiving Mrs. Herron's letter, called at our house. I was absent from home, but he left with Miss McCahon a request that he might be allowed the privilege of visiting the hospital, and three days later made the desired visit. At this time he expressed a warm interest in the work and offered assistance in giving needed government aid. A month later he obtained for us three scholarships for training medical students, and, up to the present date, has been a warm friend and helper of the work. Thus within three days God had sent the needed help from two distinct sources, both unasked and unexpected. True, trials and discouragements from time to time arise; difficulties have to be met. So Satan always has, and always will, put hindrances in the way of God's work, but can I ever doubt that it is a work of the Lord

Dear sisters, I wish to recognize with a grateful heart the great aid you have given us in this work; the untiring zeal with which you have worked as instruments of God to this great end. May God's richest blessings crown all your efforts. And no less gratefully would I recognize the interest and aid received from Major Montgomery, Deputy Commissioner of Sialkot, in securing land grants, in aid and scholarships and by personal influence. I also owe to Major Montgomery and Miss E. D. Anderson gratitude for the personal donation of money sufficient to furnish the new hospital. I would here thank the following for their kind donations toward the new hospital: The children of Baltimore for two door-bells, sent by Mrs. W. K. Carson; Mrs. Anderson, Glade Mills, Butler county, Pa., for a beautiful quilt; Miss Maggie Gordon, a beautiful quilt, which she made herself though upon a bed of pain. This quilt has on every square a verse from God's word in Urdu. I would also thank Miss Gordon and her mother for the gift of rupees which they so kindly sent with the quilt. I have also the pleasure of acknowledging a donation received on December 30th, at the opening of the hospital, of 501 rupees from Major Montgomery, and the same amount from Mrs. Dunlap Smith.

Every rose has a thorn, and though the opening of the hospital was indeed a rose, the thorn a few days later became

so sharp as to almost cause me to forget the rose. Zainab, the young woman of whom I wrote you, who had been baptized, came to the hospital with me. Through my Mohammedan servants her friends gained an influence over her, telling her that as a Christian she was divorced from her husband and that I was going to marry her to a Christian of low caste; that they, wishing to save her from disgrace, would marry her to her cousin and allow her to live a Christian. Her friends came to the hospital on the night of January 15th, climbed the wall and took her out while we slept. She had been up with the patients and in that way they were able to take her without our knowledge. I dismissed the Dai who had taken part in the work, and Zainab's friends fearing results brought her back to me and gave her up. They had first sent her to a village some twenty miles from Sialkot where she was to be kept five months, but as she refused to stay and forced them to bring her back to Sialkot her friends thought best to give her up. I have not taken her back into the hospital, but have sent her to another mission for protection. The most bitter drop in this was that I learned that some of the native Christians of our sister mission had been exciting her friends to the act through pure enmity. I have let the Christians pass unchallenged. I feel that it is in the hands of an all-wise God, who will not suffer his little ones to become weak or to stumble.

You have kindly helped us with your money. Now I most earnestly beseech that you follow us with your prayers that God's blessing may rest on the work.

Your Sister in Christ,
MARIA WHITE, M. D.

SANTOKH MAJARA AND ANI.

IN CONNECTION WITH AMBALA STATION.

Through the kindness of Rev. Mrs. M. M. Carleton, (nee) Miss Calhoun, for many years a devoted missionary of our church in India, we have received the fifty-fifth annual report of the Lodiana Mission, from which we make the following interesting extracts:

Missionaries:—Rev. and Mrs. M. M. Carleton, and M. B. Carleton, M. D.

Report of Rev. M. M. Carleton, for the year 1889, written by Mrs. Carleton.

Our time was, as usual, divided between Ani and Santokh Majara, six months being spent in the former, and almost four months in the latter place. The remaining time was spent in the journey to and fro between these two places, and in an itineration to the city of Nahan, which is the capital of the native State of Sirmoor. * * * The usual routine of work, viz.:—Sabbath service, daily noonday service, Sabbath-school, Women's prayer-meeting, and Day school,—was carried on in Ani during our stay there.

Toward the close of the summer the little congregation was called to mourn the loss of one of its members—Louisa, the wife of Robert Patterson. She was fragile, with a beautiful countenance and a sweet quiet disposition, and we have every reason to believe she was a true christian. A wife at fourteen, a mother at seventeen, then two graves in the little cemetery—first for the infant daughter, aged twenty days, next for the young wife and mother.

* * * Our visit to Nahan was most interesting. My husband had visited the place twice before, in the end of 1855 in company with the late Rev. J. H. Orbison, and in the latter part of 1857 in company with Rev. John Newton. At that time the ascent of eleven miles from "Kala Amb," at the extremity of British territory, to the city of Nahan, was a precipitous bridle-path, now it is a beautifully graded cart road; then but few could

be found in the city who could read their own language, now we are told there are fifty young men in Nahan who have an English education. Then the present Rajah was a lad of thirteen years, and his uncle was Superintendent of the State. His Highness is now forty-five years of age, highly educated and intellectual, administers his State on the plan of the District Governments of the British rulers and has received the decoration of G. C. S. I. from the English Government. Then a half dozen *sacred kine* were stabled in the front room of the Rajah's palace, now the palace is furnished in exquisite taste, and in a chaste, quiet style, and all trace of the *sacred kine* has disappeared.

Conversation was carried on in the English language in all these interviews, and the leading topics of the day discussed.

The *Leper Bill* now before the Indian Government, and the practicability of carrying out the proposed measures was talked over. The Rajah says there are two hundred lepers in his State, and he is quite willing to provide an asylum for them, but it would be very hard to take them forcibly from their homes and separate husbands from wives, and children from parents according to the provisions of the "bill." My husband related the history of the Ambala City Leper Asylum, telling them that Sir Hope Grant and Lady Grant and the officers of the 9th Lancers and *other Christian men* and *women, who loved God, and therefore loved their fellow-men*, had given means to establish that asylum, that the lepers who were destitute wanderers might be housed and fed and clothed.

The subject of *Temperance*, and the systems of stills and licenses by which the Government tries to regulate the manufacture and sale of intoxicating liquors, were thoroughly discussed; the evils of intemperance were pointed out, and the growing evil of drunkenness among educated natives referred to.

The subject of the higher education of natives in Government schools, which is just now exciting so much interest, was talked over.

In one and all of these conversations there was a quiet, persistent keeping before the minds of the hearers the excellencies of the Christian religion and its influence upon the *whole* life of those truly governed thereby.

The Rajah told his Private Secretary that he was much pleased with my husband's manner of presenting the subject of religion, and expressed regret that no *formal discussion* of the subject had taken place; he had intended offering an opportunity for this, but was prevented by the presence of an English gentlemen at the palace when the parting call was made.

Pandit Krishan Lall, the Rajah's Private Secretary, was once a resident of Amballa City, and when a lad, was for eighteen months, my husband's *pupil* in English, and *teacher* in Hindustani. We have a most cordial invitation to visit Nahan again; and in the meantime we feel that this visit has paved the way for a thorough discussion of the claims of Christianity. The Rajah, we are told, is now studying the Christian religion from books.

Some may object to this way of missionating, viz.:—by social conversation rather than by formal preaching services. I would like to speak a word in defence of this method.

A few years ago we visited a certain Rajah, who said in my hearing that my husband was the only Padri Sahib who loved him, and the only one whom he loved, and he considered him a true *Prohit*. Every other Padri who came to him told him he would go to hell if he did not become a Christian, but he did not want to become a Christian; he did not want to wear coat and hat and eat beef gosht and drink beer sharab and brandy shar

ab. This, then, was his idea of what it was to become a Christian.

My husband explained to him that Christianity implied a *change of heart* and was a matter of pure and right living, and had nothing to do with a change of name or dress or food. "Fear God and keep His commandments, for this is the whole duty of man." He then went over the ten commandments, and preached faith in the Substitute who has fulfilled the law which we had broken.

The Rajah seemed to feel that there was hope for him yet and begged us to pray for him.

A MOHAMMEDAN WEDDING.

NE evening last week Miss Smith asked me if I would like to attend a wedding on the following Thursday (February 20th). I told her I would be pleased to do so, as I had not yet seen anything of the kind in this country.

Arabi Pasha's eldest daughter was to be married, and the family had sent Miss Smith an invitation to come and bring her sister and friends.

Arabi Pasha will be remembered as the leader of the rebellion of 1882. He and a son are now in banishment in Ceylon. His wife would not go with him and is living in Cairo with her four daughters and two sons. The girls have all been in attendance at Miss Smith's school, though not for some time back, as they are too large.

Shortly after three o'clock last Thursday afternoon, our party, consisting of eight ladies and two gentlemen, left the mission building for the wedding. We drove to the house in which the family live, but found everything closed up. By making inquiries we learned that a house had been hired for the occasion, as their house was not large enough to accommodate the guests. This is a common way of doing here. In less than half an hour from the time we left the mission building, we arrived at the house where the wedding was in progress. A wedding here does not mean the same as at home. There is no ceremony. The bride and groom do not even see each other until it is all over. The wedding commenced about three o'clock and continued on into the night. As soon as we alighted, the band, hired for the occasion, commenced playing and kept it up until we entered the house. We were met at the door by the groom, who received all the guests. The room we first entered was where the men were having their festivities. Here the gentlemen of our party had to remain, while the rest of us went up-stairs to the women's apartments.

Before entering here a young girl sprinkled us with perfumery. I suppose this was done because it was a happy event; it certainly smelled very nice compared with the smoke from the cigarettes. We were asked if we smoked, which none of us did. Soon after we were seated coffee was brought in. I don't drink coffee, but lest I should offend them, I took some and drank a little of it, when Miss Brown came to my rescue and finished it for me. (This was done on the sly.) I may possibly do something for Miss Brown some time in return for her kindness. We were quite close to the musicians, a thing I did not especially enjoy, except for the novelty, although I am very fond of music. The musicians were eight women, who played on some sort of instruments and sang as they played. They sat on mats on the floor. I can't describe the music; like all the native music I have heard, it needs to be

heard to be appreciated.

After we had finished our coffee, the daughter-in-law, wife of Arabi's son who is with him in banishment, took us to see the family jewels and the presents. (All the women here wear jewelry, the wealthier they are the more jewelry they have). The presents were mostly from the groom; some of them were very nice.

Miss Wall, an English lady, one of our party, had taken her camera along with her, thinking she might have a chance to get some interesting pictures. She photographed the musicians, the bed and its coverings soon after we went. She also photographed the bride and a group, consisting of the mother and her four daughters, as soon as the bride finished dressing. It was almost dark when the last two were taken, so that it is doubtful about them turning out well. They were much pleased to have their photos taken, and seemed to think they could be distributed by the dozen right away.

It was amusing to watch the different people as well as the different costumes. If I could get a piece of every dress worn on that occasion I would have material for the "craziest" kind of a quilt. Especially do they like to wear bright colors. The more showy the better.

After Miss Wall had put her camera away, we went into the room the groom had furnished for the bride. The bride, one of her sisters and about half a dozen other native women, were already seated in this room. The floor was covered with Brussels carpet; lace curtains were on the windows; the sofa, chairs, stand and mirror would have looked very well in any parlor. The room looked very nice and inviting, though I am told it would not remain so long, as they do not take care of things. When the servant came to light the candles, some one called out in Arabic, "a man coming." To see them hiding behind curtains, covering their faces with shawls or anything they happen to have, was to me the most amusing thing I had seen. They would not let the servant enter the room until they had taken the bride into another room; so I presume they will not allow a man to see her even if she is covered. We did not have the pleasure of seeing the natives eat, as they brought our supper to a room adjoining the bride's, (the others ate in a different part of the house). They placed a tray about three feet in diameter on a stand, then they put the food on this tray, one dish at a time; they gave us each a spoon and fork and we helped ourselves. There were twelve or sixteen different things brought on. As soon as we had eaten what we wanted of one dish, it was taken away and another brought on. We got on very well without plates, though I would not have enjoyed it much if we had eaten with the natives. They do not generally use even a fork and spoon, but eat with their fingers instead. We had different kinds of meats—chicken, turkey, mutton chops, beef sausages, boiled beef, then there was rice, fruit and sweets. I am not sure that I remember all we did have. I do not like the way natives prepare their food, so did not especially enjoy my supper, though I tasted nearly everything that was brought on.

As soon as we finished our supper we kissed the bride, bade the others good night and went down stairs, where Mr. Giffen was waiting for us, (Mr. Ashenhurst had gone some time before). The groom came with us to the door, shook hands with us all again and then we started for the mission. I think the ladies enjoyed the whole afternoon, if so much can't be said of the gentlemen. They would have been willing to come away much sooner. On the whole it was a very enjoyable occasion, though one such is all I care about.

Miss Smith called on the bride a day or two ago. She does not seem at all happy. Nor is it a wonder that she is not. Her husband made her take an

oath that she would never either read or write; and he will not allow her to have any out-door garments lest she would go some place he does not allow her to go. If she disobeys his commands he can divorce her. Such is the condition of women here.

FRANC MARTIN GIFFEN.

CAIRO, Egypt, Feb. 28th, 1890.

Young People's Department.

THE CHILDREN OF GLEN AYR.

BY MISS E. P. PHELPS.

For the Women's Magazine.

GLEN AYR was not a town, but the country home of a father, mother and four children. It was a beautiful place in summer with its long avenue of trees, its orchards and grassy lawn. Such a wealth of flowers as grew in the large, old fashioned garden. Such magnificent sunflowers; and holyhocks as flourished in the rear, while the rarer and more modern varieties were placed conspicuously in front.

The attic in the roomy, old-fashioned house was assigned to the children as study, play-house and store-room. Here was little Fred's hobby-horse and Charlie's chest of tools. And at one end of the room stood a cupboard used by the little girls as a doll's wardrobe, and also as a receptacle for Dolly's furniture. How it happened to be used as the assembly room for the children's missionary band will appear in the course of the story.

Alice, the oldest of the children, was between nine and ten years of age. She had just returned from a visit of several weeks to a cousin living in a neighboring city. This visit, the first she had ever made unaccompanied by her mother, was regarded by herself and sisters and brothers as an affair of great importance.

It was with some dread that she made her appearance in the home of her rich uncle. She thought that beside her city bred cousins her own manner might seem unformed and rustic. The visit was a pleasant one, however. Thanks to the training of her mother, she passed through the ordeal, trying to a young girl, with the approbation of her relatives. For simple, unaffected manners and conduct regulated by the golden rule, "whatsoever ye would that others do to you," are a safe guide for any child. Her kind friends had taken pains that she should see many places of interest, and she returned home with much to relate to her brothers and sister. There was the visit to the museum, with its curiosities and the concert—and she was furnishing a description of both as fast as her little tongue could utter the words when, looking at her mother, she suddenly exclaimed:

"O, mamma, what do you think I saw? One day as Mildred and I went to the postoffice. I was hoping to get a letter from you, mamma. While we were waiting, two of Mildred's friends, at any rate her classmates in the seminary, came in, and she introduced me to them. Both had their mouths full of gum and chewed away while they talked. At last one asked the other, if she had 'a good time last night?' and the other girl said, 'Awfully jolly.' Do you think that was proper, mamma?"

"Knowing my opinion as to the vul-

garity of both habits, it is scarcely necessary to ask me, Alice. Yet I would have my little girl careful in her criticisms on others, particularly where she has been entertained."

"Well, mamma, I am sure I can tell you of something which you will approve. You remember Aunt Harris attends St. Mark's church, and my cousins belong to a society there for children, to which they all give something for the purpose of sending the Bible to the heathen."

Then followed an account of the children's mission band, whose meeting she attended in company with her cousin.

Her description of the band had a company of interested listeners in her sister and brothers, and as she paused, irrepressible Charlie exclaimed:

"Why can't we have a Mission band, and help the poor heathen?"

"Yes," returned Edith, "and Alice can be president. She knows how they did at St. Mark's."

"Mamma," said Alice, "Do you think we should send our money to cousin Mildred, so she could put it in the society at St. Mark's?"

"I have no doubt if the money you get was entrusted to Mildred, it would be well bestowed. But as we attend the United Presbyterian church, and have several mission fields of our own, it would seem to me most proper to help some of them."

"O, yes," said Edith, "we will send it to India, to Dr. White's hospital," so recently opened

"I think," said Charlie, "I'd rather send mine to the Indians. I like to hear about them."

"I think," said Alice, "it would be better to wait and see whether we get any money at all or not."

"Let us ask Aunt Jane to join," returned Edith, "and she will make it into a society at once."

Aunt Jane was their mother's sister. Her home was in a distant state, but she was making a visit of considerable length to their mother, and being very pleasant and companionable, the children were always glad of her co-operation in their plans. At her suggestion an adjournment to the attic was made, and then commenced the work of organization.

It was decided, as Alice was the most familiar with her pen, she should be secretary; Edith president; four-year Freddy could take up the collection, while Aunt Jane and Charlie comprised the audience.

Then followed a discussion as to the final disposition of the funds, which seemed vast in the prospective. Then plans for conducting the meetings. Many appeals were made to Aunt Jane, and so adroitly answered that although directed, the children felt themselves chief actors.

Charlie urged the claims of the Indians; Edith of Miss White's hospital, while Alice, who had met Miss Frazier, and been much interested in looking at the curiosities she brought, and listening to her accounts of life in Egypt, wished the avails of their treasury to go to that country.

Their aunt's aid was invoked to assist in determining the question. She began by a brief setting forth of the comparative merits of the various missionary objects. She told them of the Freedmen, their needs and the necessity that proper training should be given them to teach them how to become useful members of society. Then she talked of the poor Indians, their wrongs, their rapid decay and the necessity of speedy help if any was to be given. She briefly mentioned several mission stations among them, and the results already attained. Then she told them Egypt was once the home of Joseph, of Moses and of Cleopatra. She told them of the schools and seminaries already at work in teaching those poor benighted people the way of life; and finally followed with India, its strange

inhabitants, their curious and cruel customs, and the efforts made to give them the Bible. She stopped a moment, then said: "There are many other objects well worth our attention, but I should think these sufficient for a small society like this."

There was some discussion and many solemn looks, as if great things depended upon their decision. The conclusion was, that as these four objects were about equally worthy, the first three months should be devoted to Charlie's Indians; the next three months to Egypt; then the same time to India, and the remaining three months of the year devoted to the Freedmen.

The society was to meet monthly, and each member was expected to put into the little jug provided as a receptacle, five cents monthly. The meeting would open by the recitation of a scripture verse from each member. Then each was expected to relate some lines of poetry or give some item relating to the missions, manners, customs or history of the people under consideration. Even little Fred was instructed to ask mamma for something to tell. One of the older children read aloud an article from "THE WOMEN'S MISSIONARY MAGAZINE." Then Fred proceeded to take up the collection, which he usually performed with great dignity.

The children were informed that their contributions must be made from the proceeds of their own labor. Many were the expedients resorted to for earning money. Four-year-old Fred daily filled his basket of chips; Charlie weeded the strawberries, and sometimes dug up the stray plantain which deformed the grass upon the lawn. For the sisters there were crocheting, painting and extra little services for mamma. At the expiration of the three months the jug was to be broken and its contents devoted to the object which had been under consideration. The interest taken in the society by the children was astonishing. Missionary accounts, supposed to be beyond their years, were ransacked; histories and geography for the needed items.

Six months passed, and the time for the breaking of the jug the second quarter arrived. It so happened that their mother's brother, the uncle Harris at whose house Alice had made her remembered visit, was spending a short time with them. He noticed the mysterious signals and whispered consultations. Their mother explained.

"Do you know, Mary," said Mr. Harris to his sister, "I have ever regarded this foreign missionary work as absurd and impracticable. A strange infatuation to expect a few persons scattered here and there to revolutionize a country, change the religion of ages."

"But," noticing the pained expression of his sister's face, "I have been observing your children and have been surprised at their refinement, the intellectual character of their amusement, the absence of slang, and that abominable gum so common now-a-days, and wonder at your method."

"I do not pretend to any superior management," returned his sister. 'What I consider positively wrong or vulgar, I try to prevent. If missionary work is of no higher worth. it has furnished my children with a refined and intellectual amusement, an inducement for economy and exertion, and awakened interest in many directions of study."

The meeting had adjourned and the children were again in the parlor when their uncle suddenly asked:

"Who is treasurer of this society?"

"Fred," was the response.

"Well then, Fred," said Mr. Harris, "I think I would like to be an honorary member of your society. Do you think," and he handed him a gold dollar as he spoke, "this is sufficient for the initiation fee?"

Monmouth, Ill.

PROGRAMME FOR YOUNG PEOPLE'S MISSIONARY SOCIETY.

Singing.
Prayer.
Reading of I Cor., 13th chapter.
Singing.
Subject—Charity.

May 5.—Adding to faith, charity; 1 Cor. 13th chapter.

Musicians tell us that in every piece of music there is a keynote. Theologians tell us that in every book of the Bible there is a keynote. Jesus Christ tells us that in the life of every Christian there is a keynote, and that keynote is charity or Christian love. Charity, to many of us, suggests the giving of gifts to those who are in need. This is i cluded, but if we confine ourselves to giving we come very far short of Paul's charity, as described in this 13th chapter of 1 Cor., or indeed in any of Christ's addresses to his disciples in the 13, 14, 15 chapters of John, where He speaks of His departure, and enjoins on them so often, and so earnestly, the duty of loving one another. The great trouble with us as Christian workers, is that we forget the keynote. If love makes not the ground work of all our efforts, our labor is in vain. "Love brought the Son of God to earth. Love constrained Him whose throne is the heavens, to wander weary and dust stained in all the paths of life, that He might inspire mankind with the assurance of God's love. If we would work with Christ, for the bettering of our fellowmen, we must have love, not as a passing feeling, but as a principle p rmeating our hearts and reaching out after souls of men because we feel their value" Oh, if we had the love for one another that we ought to have, what a work we might do for the Master. If we are true children of God we must have love. Christian friends, let our earnest prayer be that God will fill our hearts with love for Him and for one another, so that we may be the better able to work for the upbuilding of His kingdom.

Bible references—Rom. 12: 9–10. Rom. 13: 10. I Peter 4: 8. II Peter 1: 7. John 13: 34. John 15: 12. I John 3: 23. I John 4: 11. Col. 3: 14.

Singing
Season of prayer.
Singing.
Missionary subject—Progress of the temperance movement in the United States.

May 19.—Considering the poor; Acts 9: 36–42.

Charity as a rule of action: One has said that the Bible mathematics is to sell, give, and have. And so Christ says of ever endowment we have He wants His own with usury. One of the ways in which we can show the genuineness of our love, is in helping the poor. The charity that can say to the needy, "You ought to have bread and clothing," and then not make any effort to provide it for them, is not the charity that Christ had, or that Paul described. We must be careful that we do not give our gifts to be seen of men, without the feeling of love for the poor. The poor need more than our gifts; they need our sympathy. Christ won the hearts of the people, not by the miracles He performed, but by the interest He showed for them. The friendly handshake, the kind word, the considerate act or acts of charity, just as truly as the money or clothing. If we, as Christian workers, could only realize that no pretence can serve the purpose of real genuine love Let us remember that if we cannot deceive the poor by pretended charity, much less can we deceive Him who searcheth the heart and knoweth what is the motive of our gifts. "Happy the Christian, like Dorcas, whose life has been such that when her hands are folded in death the poor may stand around, weeping and showing the garments her charity has provided. While

she is welcomed to her rest by the gracious words of her Master: 'Come, ye blessed of my Father, inherit the kingdom prepared for you.' 'In as much as ye did it unto the least of these, ye did it unto me.'" She shall realize that:

"Love is from the Godhead caught,
To wean from self each sordid thought,
A ray of Him who formed the whole,
A glory circling 'round the soul."

Bible reference—Matt. 25: 34-40. Luke 6: 38. II Cor. 8: 9. Prov. 11: 25. Ps. 112: 9. Ecc. 11: 1. Matt. 6: 1.

SUSIE W. MCROBERTS,
McCrory Missionary Society, Pittsburgh, Pa.

WORK FOR LITTLE FOLLOWERS.

There are orders left for you;
Swift and jubilant they ring.
Oh the blessing of being trusted
On the errand of the King!
Fearless march in royal service;
Not an evil can befall,
Those who do the gracious bidding
Hasting at the Master's call.

PROGRAMME FOR MISSION BAND.

Subject—Missions.

Sing Ps. 72, 14-18.

Scripture lesson, Acts 13: 1-6.

Prayer.

Answers to roll call:—1 Sam'l 3: 9 last clause; Isa. 6: 8; Mark 16: 15; Mark 14: 8, first clause; Acts 9: 6.

What is the meaning of missions? It means sending.

Is not sending a large part of the business of the world? What are our railroads, ships, boats, telegraphs, telephones and mails for? They are all for sending something.

People who have something they can spare, send it—for love or money—to some one who needs it. We young missionary workers have discovered a need, a pressing need, for something to be sent.

Who can name what it is? Certainly not what the needy ones could get themselves. Are the heathen children of India and Egypt not suffering for something you have for your acceptance every hour? You are needing to send them word that our dear Saviour wants *them* for his own, and that he can take them for His children when they "come unto me," that is, Christ. Heathen children must find out that Christ died for their sins, and if they believe on him as the only one who can save their souls, and trust Him to do it for them, he has promised he will. There! I believe I have just written what is the way of life, and if, when this MAGAZINE reaches our missionaries out there, one of them would take it and read and teach them what you and I think in this lesson is the way for them to do, I believe some of them might get Christ in them. That is, if you and I and the missionary ask our Father to make it the means of teaching, when it is sent. Now you see *sending*, *sending*, *sending* is our work, sending our prayers, sending money and missionaries. Children, don't forget the first mentioned—praying for their understandings to be illuminated.

In sending we must be careful to give the right directions. If our hearts' desires are sent to heaven and the good news of salvation sent to lost sinners both will reach their destination. Our company you know is the best. Some time ago we studied in our Sabbath School lessons of the Father sending his son, 1 John 3: 17; the Lord sending an angel, Luke 2: 9, 10; Christ sending the apostles, Mark 16: 15. Every one who believes in Him is sent, John 20: 21, Rev. 22: 17.

But whom will we send it to? Well, it is too late to send it to the millions of souls already lost, whose bodies are buried on the banks of the Nile or the Ganges, but 800,000,000 are left for us to send it to.

Think of century after century passing, dooming generation after generation, till one would think Satan himself would be satisfied with the havoc, and yet *we* are only learning of the need to send. We are told thirty billions or more souls have been left to perish since

Christ gave command to evangelize them. —Luke 24: 47.

Yes, we must just obey these divine directions. Doing something to help lost ones in the United States and heathendom is better than talking about it and wishing others would do it instead of us. No use in us hoping for successful missionary effort in sending unless we have a holy object in our effort. The thing we are wanting to send is glorious. —Tim. 1: 11.

Christ is wanting it sent (Matt. 28: 19, 20) by us to those who should have it and will hear it. For what object do we send it? Christ had an object in sending it to you and me that we might be saved and send it to others. That object must be ours, that the mission stations may in a short time be just the agents we are for sending the precious news; that the missionary stations may become missionary churches and the children in our Sabbath Schools in Egypt and India may become mission bands. Yes—

"There's room for children's service
In this busy world of ours;
We need them as we need the birds,
And need the summer flowers;
And their help at task or toiling
The church of God may claim,
And gather little followers
In Jesus holy name."

Pittsburgh, Pa. J. L.

Editorial Department.

THE brightening skies of May remind us that the pleasant time for the Annual Meeting of our General Missionary Society is at hand. It seems that the joyous waking up of nature has from remote ages prompted spontaneous expressions of gladness, for there are strong reasons for supposing that the May-day of childhood had its origin in a festival to Baal, the god of the sun. Dear readers, we should with gratitude to God remember that were it not for the gospel we too would today be participating in the horrid ceremonies of a heathen festival. We should look to the rock from whence we were hewn and the pit from whence we were digged and the result should be prayerful, thankful hearts, and loving, willing hands as we look forward to the general meeting. It is safe to predict that those who can see their way clear to break the routine of the year by leaving their quiet homes for a busy week in attending the meeting will return to find their homes doubly dear and quiet, and themselves stimulated and strengthened in heart and in mind for Christian service.

DELEGATES TO WOMEN'S GENERAL MISSIONARY SOCIETY.

The following list is as near complete as possible at time of going to press:

ALLEGHENY.—*Principals*—Mrs. A. H. Calvert, Miss Kate Anderson, Mrs. Jos. Houston, Mrs. Mary Waddell. *Alternates*—Miss E. McHenry, Miss Carrie Martin, Mrs. G. W. McDonald, Mrs. A. Rogers.

ARGYLE.—*Principal*—Mrs. J. A. Reynolds. *Alternate*—Mrs. A. W. Morris.

ARKANSAS VALLEY.—*Principal*—Mrs. H. T. Jackson. *Alternate*—Miss Ella Johnston.

BEAVER VALLEY.—*Principal*—Mrs. N. Winegart. *Alternate*—Miss Lydia Cowden.

BIG SPRING.—Miss Margaret Adams.

BROOKVILLE.—*Principal*—Mrs. Given. *Alternate*—Mrs. Charlotte Miller.

BUTLER.—*Principal*—Mrs. M. B. Patterson. *Alternate*—Mrs. M. McElvee.

CEDAR RAPIDS.—*Principal*—Mrs. J. H. Niblock. *Alternate*—Mrs. J. G. Bull.

CHARTIERS.—*Principal*—Miss Jennie Pollock. *Alternate*—Miss Jeannette Dickson.

CHICAGO.—*Principal*—Mrs. J. R. Brittain. *Alternate*—Mrs. G. G. Wilson.

COLLEGE SPRINGS.—*Principals*—Miss Lizzie W. Johnston, Mrs. J. P. Wiley, Mrs. W. P. McNary, Mrs. Fannie Hanna, Mrs. Menaffey. *Alternates*—Mrs. T. J. Kennedy, Mrs. J. D. McLean, Mrs. Millen, Mrs. Anna Pattison, Mrs. Wm. Brown.

CONEMAUGH.—*Principals*—Mrs. R. A. Allison, Miss Anna K. Johnston. *Alternates*—Mrs. Ann Watson, Mrs. Clara Henderson.

CLEVELAND.—*Principal*—Mrs. Nellie J. Logan. *Alternate*—Mrs. Becker.

FRANKFORT.—*Principal*—Mrs. W. McKirahan. *Alternate*—Mrs. R. B. Taggart.

GARNETT.—*Principal*—Mrs. Julia Spear. *Alternate*—Mrs. Dr. Ewing.

ILLINOIS CENTRAL.—*Principal*—Mrs. A. S. Vincent. *Alternate*—Miss Ida McKibben.

INDIANA.—Miss Nannie Powers.

LAKE.—*Principal*—Mrs. R. W. McFate. *Alternate*—Mrs. Wallace Brown.

MANSFIELD.—*Principal*—Miss Lucy J. Stitt. *Alternate*—Miss Abbie Robb.

MONMOUTH.—*Principals*—Mrs. Frank Ross, Mrs. Dr. Bailey, Mrs. Alex. Rankin. *Alternates*—Mrs. Davidson, Mrs. Wood, Mrs. Renwick.

MONONGAHELA.—*Principals*—Mrs. Jean Sands, Mrs. W. D. Irons, Miss Lizzie McKee, Mrs. J. P. Wallace. *Alternates*—Miss Bertha Wallace, Miss Nettie George, Mrs. N. Snyder, Miss Jennie Campbell.

MUSKINGUM.—*Principal*—Miss M. M. Taylor. *Alternate*—Mrs. M. L. Craig.

NEW YORK.—*Principal*—Mrs. D. Collins. *Alternate*—Mrs. Liefried.

FIRST OHIO.—*Principal*—Mrs. Mary E. Simpson. *Alternate*—Miss Sarah McKee.

PHILADELPHIA.—*Principal*—Miss Lizzie Taylor. *Alternate*—Miss Mary McLaughlin.

ROCK ISLAND.—*Principals*—Mrs. Calhoun, Mrs. Blair. *Alternates*—Miss Lizzie McBride, Miss Minnie McCreight.

SIDNEY.—*Principal*—Miss Mynta Kerr. *Alternate*—Miss Jennie Cook.

STEUBENVILLE.—*Principal*—Mrs. J. C. Taggart. *Alternate*—Mrs. Lizzie Oldham.

WESTMORELAND.—*Principals*—Mrs. J. S. Garvin, Mrs. C. N. Shaw, Mrs. Dr. Alter, Mrs. T. S. Stewart. *Alternate*—Miss Lizzie Patterson.

WHEELING.—*Principal*—Mrs. J. J. Jones. *Alternate*—Mrs. Z. A. Balph.

XENIA.—*Principals*—Mrs. J. K Martin, Mrs. J Q. Collins. *Alternates*—Mrs. E. E. Cooley, Miss Nannie Wallace

WASHINGTON, IOWA, CONVENTION.

Will the delegates and visitors, whose intention it is to attend the Woman's General Missionary Association to be held in Washington, Iowa, May 13, 14 and 15, please forward immediately their names and addresses to Mrs. I. N. Laughead, of that place, that arrangements may be made for their entertainment.

By order of Executive Committee.

We clip the following from a letter from Miss McKown, dated February 15.

We were very sad and anxious, yesterday. The day before two of Mr. Alexander's children became ill. There are no European doctors nearer than Cairo, which is two hundred and fifty miles away, save one or two Greeks. To bring a doctor from Cairo, to remain only one day, costs two hundred dollars; for we must pay the doctors' traveling expenses and three day's fees. Mrs. Alexander called in a young Syrian, who says he received his medical education in Scotland, but he has not shown us any certificates or diploma. He was very careful and watchful, however. In the afternoon he told Mrs. Alexander that the little boy's disease was developing into diphtheria. Mrs. Alexander's five little ones, and two of Mrs. Kelly Giffen's had all been together the day before. The gentlemen are all away at Cairo attending the annual meeting of the Association. There are more than a hundred boys boarding in the same building in which Mrs. Alexander lives, and sixty-five girls in our house. A fine field for the terrible disease. We have a Greek chemist in Assiout, but the people buy so little and the heat is so great, that his drugs are seldom fresh. The children are a little better today, and we hope the attack will be slight.

Later news was to the effect that the disease was not diphtheria but only a severe sore throat along with the prevailing disease, influenza, but we give this to show some of the peculiar trials to which our missionaries are exposed when the lives of dear ones are hanging in the balance.

The hospital at Sialkot in charge of Dr. Maria White has been made very real, by her vivid and interesting discription of the opening. The importance of medical missions is more and more engaging the interest of the church; one says, "It is the sweetest, saddest, noblest work to which a Christian woman can devote her talents. The opportunities for good are unlimited. We have the open sesame to women's hearts and lives." No casual observer can appreciate how much is demanded to enter on any department of this work. Skill, nerve and care are very essential. These we assume Dr. White possesses, and we at home have the opportunity of being co-workers with her by our means, sympathy and prayers.

It is a fact generally admitted by writers on missions that the gospel has made less progress among the Mohammedans than the people of almost any other faith, and it does not seem long since the statement was made that the number of converts from among the followers of Islam could be counted on the finger-ends. Please bear this in mind when reading the Mohammedan manifesto in the preceding pages. It has often been more than intimated that persons who write of missions, in their enthusiasm, magnify the results. How very modest they have been in this particular case is seen from the manifesto, "Our enemies themselves being the judges." We should bear in mind that our own missionaries in the Punjab come in for their share of these denunciations.

An exchange says the prosperity of a missionary society is too often measured by its subscription list. A true standard would be its praying list. How many earnest believing souls are remembering the cause of their society at the throne of grace? The answer to this question will determine whether the society is prospering or not.

The opportunity of meeting friends and co-workers from the far Western missionary societies will be a pleasant and unusual one. Many of these have been earnest and zealous laborers in the East and have carried the sweet spirit of service and sacrifice into their new homes.

Women's Auxiliary Board, Etc.

WOMEN'S BOARD.

SECRETARY'S REPORT FOR APRIL.

Twelve members of the Board met in Second church, Pittsburgh, as usual. Meeting opened with devotional exercises by the president. The first item of business was in discussing the best way to dispose of a chased gold ring donated in thank-offering of '89. It was decided to send it to General Missionary Society and offer it for sale; proceeds to be used as intended by donor.

It being thought necessary to give more definite information in regard to women's work, the Board decided to publish leaflets, with the summaries prepared by the respective secretaries, which will be distributed at General Assembly, and General Missionary Society.

Home secretary reported a letter from Anthony, Kansas, thanking the Board for assistance in building their parsonage. This letter has given much pleasure to the members of the Board, it being so cheerful and appreciative.

Mrs Brown, of Portland, reported progress in Sabbath-school and Mission Band work; also, fifty-three visits to the sick in March. Mrs. Brown's work has been such a success that it was decided to complete the year with her in this field.

Freedmen's secretary reported requests from Mrs. Ramsey, of Bluestone, for Church papers. Miss Dennison reported one hundred and sixty-seven visits in March. The imperative need of a Girls' Home, separate from the Boys', at Knoxville, is urged, and it is hoped, after the Girls' Industrial Home at Chase City is completed, to give attention to this matter.

Mrs. Thomas S. Stewart was appointed to sign the railroad certificates at General Missionary Society.

Treasurer received $3,762.14.

Adjourned at 6:10 P. M., to meet May 6th.

MRS. MARY W. PORTER, Ass't Sec'y.

RECEIPTS FOR MARCH, 1890.

[When not otherwise specified, the money is from the W. M. S. of the place named.]

Foreign.—Springdale, Pa., $10; 1st Chicago, 20; Le Claire Prairie, 21.30; Puckety, 10; Laurel Hill, 3; Parnassus, 5; Hookstown, 25; Arkansas City, 10; Bloomington, 22; Miss Mary Burnside, Garner, Ia., 5; Miss Kate M. Young, Kirkman, Ia., 1; Y. P. M. S., Etna, 5; Winfield, 5; Central Omaha, 25; Garnett Pres., 7.50; Springfield, Pa., 25; West Liberty, 5; Centreville, Pa., 18; White Oak Springs, 4; Canonsburg, 13; St. Clair, 10; Goldfield, 25; 2nd Cedar Rapids, 20; Marshalltown, 2.

Salaries.—Miss Given, Allegheny, Pres., $150; Miss Hogg, 2nd Allegheny, 100; Dr. S. E. Johnson, Westmoreland Pres., 37.60; Miss C. E. Wilson, Keokuk Pres., 32; Miss Smith, Kansas City Pres., 82.50; Princeton L. M. S., 21; Garnett Pres., 57.50; Miss McCahon, Chartiers Pres., 25; Anticipated Missionary, Mansfield Presbytery, 25; also Butler Pres., 15.

Miscellaneous.—Girls' Boarding school, Asyoot, Egypt, L. F. M. S., 1st Allegheny, $150; Y. W. M. S., 1st Pittsburg, 50; Scholarship in Miss Thompson's school, from Mission Band, 7th Philadelphia, 50; Girl's Training schools, Egypt, Mission Band, 2nd Pittsburg, 5; 9th Pittsburg, 10; Y. W. M. S., 9th Pittsburg, 5; 2nd Philadelphia, 50; 9th Philadelphia, 12.50; M. Band, 7th Philadelphia, 2.50; Oxford, 3.50; Mis. Band, Oxford, 2.50; Octoraro, 7.50; Harmony, Ill., 21; 1st Denver, 50; Wichita, 5; Logan's Ferry, Women's Work in Egypt, 5; Y. L. M. S., Olathe, for teacher at Zagazig, Egypt, 25.50; Girls' school, Sialkot, India, Shining Light Band, Wilkinsburg, 40; Harmony, Pa., 27; East Brook, 12.50; Mission Band, Galt, 12.50; Willing Worker's, 1st Pittsburg, 25; Salinas, Cal., 6; M. Band, Living Lake, 12; 2nd Philadelphia, 50; 9th Philadelphia, 12.50; North Philadelphia, 13.11; 8th Philadelphia, 7.50; Mis. Band, 2nd Philadelphia, 12.50; M. Band, 7th Philadelphia, 2.50; Oxford, 3.50; Mis. Band, Oxford, 2.50; Octoraro, 7.50; Zenana work, Living Lake, Ia., 50; Logan's Ferry, 5; M. Band, Stewart's Station, for Sialkot, 5; 2nd New Wilmington, for Jhelum Bible reader, 37.50; Mechanicstown, O., Nura Din and wife, Bible Readers, India, 66; North Philadelphia, 13.11; 8th Philadelphia, 7.50; M. B. 2d Philadelphia, 12.50.

Support of Hospital, India.—1st Pittsburg, $12; 2nd Pittsburg, 20; 3rd Pittsburg, 10; 6th Pittsburg, 5; 9th Pittsburg, 10; Y. W. M. S., 9th Pittsburg, 5; Ewing Band, 6th Pittsburg, 3; Ingram, 10; Braddock, 1; Stewart's Station, 1; Puckety, 5; Ireton, 14.92; M. Band, Butler, 5; Y. L. M. S., 6th Allegheny, 20; Washington, Pa., 15; Miss Jane Morton, 2.

Dr. Johnson's Hospital, India.—Mrs. Ella F. Burnside, Garner, Ia., 5.

Home and W. S. Indians.—6th Allegheny, $25; Y. L. M. S., 6th Allegheny, 15; Wilton, 12; Hookstown, 20; Arkansas City, 10; Puckety, 10; Laurel Hill, 1.50; Parnassus, 5; Stewart's Station, 6; McKeesport, 1.25; 3rd Philadelphia, 25; 1st New Wilmington, 8.30; 2nd New Wilmington, 10; Miss Kate M. Young, Ia., 1; Central Omaha, 25; Oregon Pres., 1; Y. P. M. S., Etna, 5; Ainsworth, 15; 2nd Washington, Ia., 7; Winfield, 4; Morning Sun, 25; Y. L. S., Freeport, 10; Springfield, Pa., 10; West Sunbury, 20; Centreville, 15; White Oak Springs, 4; Mission Band, Butler, 5; 5th Allegheny, 17; Oak Grove,

Allegheny Pres., 8; Y. L. M. S., 6th Allegheny, 15; McCartney Band, 6th Allegheny, 25; Garnett Pres., 24; 1st Pittsburg, 25; 2nd Pittsburg, 10; Union, Monongahela Pres., 30; Boy's Primary class, 1st Pittsburg, 22; Mt. Prospect, 31; Canonsburg, 13; Claysville, 4.

Salary of Lady Home Missionary.—Portland, Oregon, 50; Clarence, Ia., 6.50; Oregon Pres., 17.40.

Freedmen.—Y. L. M. S. 6th Allegheny, $15; Wichita, 5; Parnassus, 5; Stewart's Station, 15; McKeesport, 5; M. Band, McKeesport, 5; Aftermath Soc., McKeesport, for Norfolk, 10; Martin's Ferry, 5; Scotch Ridge, 10; 1st Washington, Ia., for debt, 12; Living Lake, 20; Winfield, 5; Crawfordsville, 25; Union, Butler Pres., 20; Roney's Point, 5; Garnett Pres., 6.50; St. Clair, 15; Union, Monongahela Pres., 20; 2d Cedar Rapids, 13; 1st Brooklyn, for Norfolk sewing school, 15; 2d Brooklyn, for same, 15.

Industrial Home for Girls, Chase City.—Y. W. M. S., 6th Pittsburgh, $56; 6th Pittsburgh, 30; 2d Pittsburgh, 25; Ewing Band, 6th Pittsburgh, 25; Union, Westmoreland Pres., 13; A lover of missions, 5; Puckety, 10; Braddock, 45; Hookstown, 10; Mrs. Margaret Giffen, St. Clairsville, 2; M. Band, Plain Grove, 10; Lackawannock, 6; M. Band, Galt, Can., 15; Mrs. Ella F. Burnside, Garner, Ia., 5; Oregon Pres., 17.40; West Sunbury, 10; Grove City, 9; 3d Pittsburgh, 5; Homestead, 8; Ingram, 10; Bamba Circle, 6th Pittsburgh, 10; 9th Pittsburgh, 10; Y. W. M. S., 9th Pittsburgh, 5; Mission Band, 2d Pittsburgh, 15.

Little Boys' Home.—Puckety, $5; Laurel Hill, 5; Master Rob't Burnside, Garner, Ia., 1; Johnnie Burnside, Garner, Ia., 1; Girls' Mission Band, 5th Allegheny, 25; Y. L. M. S., Freeport, 15; West Sunbury, 5; Venice, 36.50; Claysville, 5; 3d Pittsburgh, 5; Ingram, 10; Bamba Circle, 5th Pitsburgh, 5; 9th Pittsburgh, 10; Y. W. M. S., 9th Pittsburgh, 5; Shining Light M. Band, Wilkinsburg, 7.

Little Girls' Home.—Y. L. A. Soc., 4th Allegheny, 30 for pupil; Garnett Pres., 3; Girls of Primary class, 1st Pittsburgh, 22 for pupil.

Church Extension and Parsonage Fund.—6th Allegheny, $12.50; 1st Chicago, 20; Stewart's Station, 6; McKeesport, 5; M. Band, McKeesport, 5; Wichita, 5; Winfield, 4; Hookstown, 7; Dunbar, 8; West Bellevue, 25; Gleaners' Band, West Bellevue, 24; Busy Bees, West Bellevue, 8; West Sunbury, 5; Grove City, 8; Garnett Pres., 20; 1st Pittsburgh, 15; Y. L. M. S., 7th Pittsburgh, 3; 9th Pittsburgh, 10; Wilkinsburgh, 25; Union, Monongahela Pres., 15; M. Band, 2d Pittsburgh, 2; 2d Pittsburgh special, 10; Christian Workers, 3d Pittsburgh, 1.25.

Ministerial Relief.—Wichita, $2; 6th Allegheny, 12.50; 2d Pittsburgh, special, 20; McKeesport, 5; M. Band, McKeesport, 2; Garnett Pres., 10; Washington, Pa., 10; 3d Pittsburgh, special, 50; 2d Cedar Rapids, 5.

Orphans' Home and Hospital, Allegheny.—M. Band, McKeesport, $5; M. Band, Traer, 5; Garnett Pres., 1; 1st Pittsburgh, 25; M. Band, 2d Pittsburgh, 7; 3d Pittsburgh, for surgical instruments, 10; Washington, Pa., 25; M. Band, Washington, Pa., 13.

Home for Aged Persons.—1st Brooklyn, $10.

Life Membership of Gen. Missionary Society.—Mrs. E. J. McPherson, $25.

Contingent Fund of W. A. Board.—Monongahela Pres., $3.

E. J. SLOAN, Treas.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Psalm 118, 17-20.

Prayer, with special reference to the conversion of the world.

Subject, The World for Christ in this generation. Isa. 2, 2-5.

Bible reading on "Last Days."

Prayer.

Essay, "How shall we hasten the conversion of the world."

Psalm 86, 5-8.

Essay, "Open doors in Foreign lands."

Discussion.—Proposed Mission Conference of the World. (In connection with this discussion read last chapter of Crisis of Missions, by A. T. Pierson, published by the United Presbyterian Board.)

N. B.—It will add to the interest if the members can read Pierson's and Taylor's articles in February number of *Missionary Review of the World.*

Tarkio, Mo. E. G. MCNARY.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 East 8th street, Erie, Pa.]

The question of "Advertisements" receives only two answers this month. We hope to hear from others. We know you have opinions on this subject, why not express them? We have received, so far, nineteen answers to the question, fourteen in favor and and five opposed. Of the fourteen in favor, eight qualify their votes by saying what kind of advertisements they would wish to see in the MAGAZINE. We hope the ladies will take as much interest in the other questions that may be brought before them in this "Drawer."

QUESTION. "What have we (as christian women) to do with the great questions of the day, such as "Temperance," "Romanism in America," and the "controversy between Capital and Labor?"

In answer to "Shall we have advertisements in our MAGAZINE:

Our society is surely one of the weakest, yet we would rather pay sixty cents for our MAGAZINE than a much less price and have advertisements inserted, unless it would be religious literature. We believe it would be best not to mix the world and religion as much as is done by some papers.

Brownsville, Ohio. LIZZIE J. DINES.

Our Society is in favor of allowing the MAGAZINE to advertise, if the advertisements are of a suitable kind, and do not take off of the MAGAZINE pages for that purpose.

MISS MARY PATTERSON,

McConnellsburg, Pa.

I do not agree exactly with L. H. S. in Question Drawer for April. I believe, with her, that every society should provide for their incidental expenses, and *never* use their missionary money for anything but direct missionary work; but I think the delegate to the Presbyterial society should have her traveling expenses paid. First, because money, brains and piety do not always go together. We may have in our society a woman who has great ability and godliness, but too poor to pay from one to five dollars to attend the Presbyterial society. Such an one is worth to the society the money it takes to send her. I know the benefit the delegate receives is *great*, but we must not forget she goes as the servant of the society. She is expected to come home filled with knowledge, zeal and enthusiasm, which she is to impart to the society, (for this is the object in having Presbyterial and General societies.) If she is a faithful servant in these things she is worthy of her hire. E. W. P.

SUGGESTION CORNER.

On Wednesday evening, April 2d, the Ladies Missionary Society, of Erie, Pa., held their Thankoffer meeting, which proved a success not only in the offering but also in the interest manifested by the congregation in the society. The meeting took the place of the usual prayer-meeting. The invitation was given to all the congregation to be present. The programme consisted of devotional exercises, two anthems by the choir, two poems recited by young ladies, two papers by members of

the society, with some selections from "The Bible Songs." Some of the gentlemen made a few remarks to encourage the ladies in their work. All present were given an opportunity to contribute to the offering, and we were gratified with the amount received. We feel that this meeting was very much more profitable than those we have had before, with only a few of the ladies of the society present.

A MEMBER.

WOMEN'S GENERAL MISSIONARY SOCIETY.

R. R. RATES TO WASHINGTON, IOWA.

The Chicago, Rock Island and Pacific Railroad Co. will make a rate of fare-and-one-third on certificate plan, *provided* that the attendance by rail is not less than seventy-five.

This rate applies only to points on that line, the Burlington, Cedar Rapids and Northern, and the Minneapolis and St. Louis Railways.

A certificate that full fare has been paid must be obtained from agent at starting point.

Free chair cars are advertised, and as the "Rock Island" has granted the only general reduction, delegates and visitors are urged to go by this route.

Those within reach of Pittsburgh should take the Pittsburgh and Lake Erie R. R., which sells a round trip ticket (good for ten days) from Pittsburgh to Washington, Iowa, for $24.05. Train leaves Pittsburgh May 12 at 2.35 P. M. (city time), reaches Chicago at 7.30 the next morning, and connects with train on C., R. I. & P. R'y, arriving at Washington at 6.15 P. M.

Orders for berths in sleeper must be sent before May 5th to the Traveling Pass. Agent, Mr. L. M. Worden, 77 Fourth avenue, Pittsburgh, Pa.

ARGARET S. DOTY, Secretary.

In noting the last meeting of the United Presbyterian Women's Association, at which the question of the site for the proposed Aged People's Home was discussed, this opinion was expressed: "There ought to be some one with the disposition and ability to make the Association a present of a suitable site." Earlier than was anticipated, we are able to announce that this has been done. Mr. and Mrs. Henry, of Allegheny City, have presented the Association with a piece of property, valued at $10,000, situated on Buena Vista street, which may be used itself as a site for the Home, or may be sold, at the discretion of the Association, and the proceeds applied to purchasing another site. It is pleasant to recognize the growing interest and liberality towards various forms of philanthropic work on the part of the members of our Church.—*United Presbyterian.*

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The following is surely very refreshing, and a most wholesome incentive to continued effort to make the MAGAZINE all these kind friends and others desire it to be:

OMAHA, NEB., April 14, 1890.

To Publishing Committee of Women's Magazine:

DEAR SISTERS:—The Omaha Presbyterial Women's Missionary Society after holding a conference on "How can we make our Magazine of more benefit to our societies?" decided to send to the Magazine Committee an expression of our appreciation of its work. We like the MAGAZINE and want to do all we can to increase its interest and circulation and to use it to the best advantage in our congregations. We have reported sixty copies taken in our presbytery the past year and have adopted measures to increase the number of subscriptions in our bounds in the coming year. We bid you God-speed in this good work.

Yours in the work,
Mrs. E. M. Williamson,
Mrs. J. C. Lynn.

The regular annual meeting of the Ladies' Missionary Society of Garnett Presbytery was held in Richmond, Kansas, April 2 and 3. Society convened Wednesday at 3 o'clock P. M., and was led in devotional exercises by the president. Roll call, to which twenty-four delegates responded. Official reports showed a decided increase in the interest in the work over former years. The reports of the Mission Bands and Young Ladies' Missionary Societies were all encouraging, and with pleasure could the association commend them.

The papers on the subjects, "Our Motives for Missionary Work," by Mrs. Crum, of Garnett, and "Our Work," by Mrs. McKinley, of Olathe, were very much appreciated.

Evening session was opened with devotional exercises conducted by Miss Clark, of Blue Mound. Greetings were extended by Mrs. Gowdy, Mrs. Adams, and Mission Band, of the United Presbyterian church; and Miss Winnie Brown, of the Methodist Episcopal church. Mutual responses. Mission Band exercises by Welda and Richmond. The audience was next entertained by an excellent address on "The Signs of the Times," by Rev. Strong. Prayer by Rev. Turner. Rev. Strong pronounced the benediction and society adjourned to meet Thursday morning.

Thursday morning—Session opened with devotional exercises conducted by Mrs. Houston, of Garnett. Reports of secretary and committees. Miss Lulu Barnett, of Emporia, and Miss Houston, of Garnett, were chosen delegates to represent this Presbyterial Society at the Syodical meeting, or "United Presbyterian camp meeting," at Ottawa. Mrs. Spear, of Olathe, delegate to General Convention; Mrs. Dr. Ewing, alternate. The Committee on nominations reported as follows, and the report was approved: President, Mrs. Dr. Ewing, of Ottawa; First Vice-President, Mrs. Houston, of Garnett; Second Vice-President, Mrs. Spear, Olathe; Corresponding Secretary, Mrs. Etta Adams, Richmond; Recording Secretary, Mrs. Hutchison, Emporia; Treasurer, Miss Elida Warren, Edgerton. A letter from Miss Maggie Smith was read and much enjoyed.

The programme, Thursday, was as follows: Paper—"Cheerful Giving," Mrs. Hamilton. Conference—"How to make our societies more effective," Intellectually, Mrs. Barnett; Socially, Mrs. Lyon; Spiritually, Miss Warren. The papers were all very interesting.

The following resolutions were adopted:

Resolved, 1st. That our zeal and interest in the missionary work is in proportion to our knowledge of the spiritual destitution. We therefore urge our members to use all available means to educate all whom we can influence to give themselves and their means to carry the gospel to those who have it not.

Resolved, 2d. That we recommend to our members the WOMEN'S MAGAZINE, as an ever-open means of giving expression to our views on Christian work, and that we urge all to assist the MAGAZINE financially; not only by subscription, but by procuring for it suitable advertisements, which will increase its financial resources.

Resolved, 3d. That we favor movements for Sabbath observance, temperance, social purity, and all means for Christianizing humanity.

Resolved, 4th. That a vote of thanks be tendered Rev. Strong for his excellent and profitable address on "The Signs of the Times," delivered before this society. And also

Resolved, 5th. That Mr. and Mrs. Turner, and the good people of Richmond, receive our united thanks for their cordiality and kindness in our entertainment.

MRS. HOUSTON,
MRS. BARNETT,
MRS. CRAIG. } Committee.

Society adjourned to meet in Emporia in April, 1891.

MRS. DR. EWING, Pres.
SADIE HENDERSON, Sec'y.

The Women's Missionary Society of Westmoreland Presbytery held its tenth annual meeting, at McKeesport, Pa., March 13. After the usual devotional exercises an address was given by the president, Mrs. T. S. Stewart.

Mrs. Hill, of Pittsburgh, gave a talk on "Mission Band Work."

Report of Orphans' Home was read by Clara Henning. Dr. McMillan gave an address on "Freedmen's Work."

Mrs. James Dick conducted a Bible reading on "Service."

The Mission Band, of McKeesport, gave an exercise—"The Missionary Clock."

Encouraging reports were read from thirty congregational societies.

The officers elected for the year: President, Mrs. McPherson; Vice-Presidents, Mrs. Gibson, Mrs. Atchison; Recording Secretary, Mrs. Craighead; Corresponding Secretary, Miss Emma Fergus; Treasurer, Mrs. Watt.

The following resolutions were adopted:

Resolved, 1st. We, the ladies of Westmoreland Presbyterial Missionary Society, express our gratitude to God for His favor and blessings during the past year, and earnestly seek His guidance tarough the year upon which we have entered, rejoicing in the increasing interest in our own bounds and in the Church at large.

2d. That we, as delegates, pledge ourselves to return to our respective societies with renewed zeal, and labor until every sister has been invited to to consecrate herself to this work, "To come to the help of the Lord against the mighty."

3d. That we recommend the societies of this Presbytey to give assistance to the Women's Board in the new undertaking of supporting a female missionary in the home field, not to interfere with the special work already undertaken, remembering it is written, "These ought ye to have done and not to leave the other undone."

4th. That in respect to the memory of our deceased friend and co-worker, Mrs. M. J. Irwin, we bear testimony to her noble Christian character and zeal in the cause of missions, and tender our sincere sympathy to her daughter, our President.

5th. That in the death of Mrs. Lansing our Church and mission in the foreign field has lost an earnest Christian worker; that in the death of all that have been called away from our number, we hear the Master speaking to each of us, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

6th. That the success of, and interest in, our society is due largely to our efficient officers.

7th. That we extend a hearty vote of thanks to the ladies of McKeesport for their cordial welcome and generous hospitality; Mrs. Hill and Dr. McMillan for their interesting addresses, and to all persons who have in anyway contributed to the success of our meeting.

Adjourned to meet with Connellsville and Laurel Hill, in September, 1890.

LIZZIE CLEMENTS, Rec. Sec'y.

The annual meeting of the Women's Missionary Association of Allegheny Presbytery was held in the Second church, Allegheny, on Thursday, April 10th. It was a large and interesting meeting, composed of delegates, officers of congregational societies and many visitors. First session opened at 2 o'clock with devotional exercises conducted by the president, Mrs. W. H. McMillan. Roll was then called, sixty-three delegates responding, representing thirty-three societies, fourteen failing to send delegates. Minutes of October meeting were read and adopted. Treasurer's report was given, showing balance at October 1st, 1889, $312.10. Receipts since that meeting, $1,583.44; expenditures, $1,133.00. Balance in treasury, $450.44. Reports of societies followed and a short time was spent in miscellaneous business, after which an election for officers to serve during the year was held with the following result: President, Mrs. W. J. Robinson; vice-presidents, Mrs. J. W. Witherspoon and Mrs. Julia F. Blair; recording secretary, Miss Jennie Wallace; corresponding secretary, Miss Eula Shaw; treasurer, Mrs. G. M. Paden.

The Thank-offering service was very sweet and yet a solemn service, each delegate presenting the offering of her society, at the same time repeating an appropriate verse of the Scriptures, after which a prayer was offered thanking God for his kindness to us in the past as societies and individuals, and asking His blessing on our offerings. $631.52 was the amount.

The evening exercises opened at 7:30, devotional exercises being conducted by Mrs. W. J. Robinson. The "Fulton Mission Band" of the Fourth church entertained the audience with some pleasing exercises.

Dr. J. W. Witherspoon gave a very able address on "Our work for the Freedmen." The work of Allegheny Presbytery for the year has been: For foreign missions, $1,927.50; Home missions, $996; Freedmen's missions, $401.75; Church extension, $139.50; ministerial relief, $82.50; Orphans' home, $16.00; memorial hospital, $85.00; new material for boxes, $162.16; district work, $352.46; contingent expenses, $161.90; other objects, $161.90. Total, $4,741.72.

Number of members 1,423, and copies of WOMAN'S MAGAZINE taken 282.

A vote of thanks was tendered to the ladies of the Second church for their kind hospitality, to Dr. Witherspoon for his interesting address, to the Fulton Mission bands and to Shaw Brothers for printing.

Adjourned to meet second Thursday of October.

JULIA F. BLAIR.

MEMORIAL TRIBUTE.

Action of the Woman's Missionary society of the United Presbyterian church of Andes, N. Y., on the death of Mrs. Wm. Oliver, who died, February 10th, 1890:

Inasmuch as it has pleased our Heavenly Father, in his all-wise providence, to remove from earth our esteemed friend and member of this society, we desire to express our appreciation of her christian character, testifying that she maintained a walk and conversation becoming the gospel. Mrs. Oliver was a woman of sterling worth, character pure, purpose noble. She was quiet, retiring, affectionate. The family has sustained an irreparable loss. We extend to them our heartfelt sympathy and trust they may be enabled to say, "Thy will, O Lord, be done."

MRS. J. F. SCOTT,
MISS M. ELLA TURNBULL,
MISS JENNIE E RAITT,
Committee.

In memory of Agnes Lytle:—

The Ladies' Missionary Society of Fairfield congregation desire to express their sorrow and to bear testimony to the high Christian character of their friend and co-worker. We should learn the lesson God's providence seems to teach and strive to work for the Master while it is day "for the night cometh." We should emulate her example and faithfulness, and her willingness to serve the Lord. We offer sympathy to bereaved friends, but weep not, for we have faith that she has gone to her reward.

MRS. Celia J. SMITH,
MRS. MARY T. MCCONNEL,
MISS ANNA M. POLLOCK.
MISS MARY E. BROWN.

Miss McKown.